were many songs connected with this practice, but J.A. could not recall them: one song ran, "Now I am making a crown (se´ma) of flowers." And there was an expression, "to go flowering."[32] Old men who could not wander out in the fields would ask children to make crowns for them too. There was no ceremonial significance to this activity, which was probably more widespread than one might expect, as there are hints of it from other recorders. The Miwok wore flowers, "particularly as wreaths," and the Maidu on the American River had a dance in which girls wore flower fillets and pelted spectators with flowers.[33]

KNOWLEDGE

Birds, Insects, Reptiles, etc.

The following birds were identified by J.A.; most of them were seen about her house and yard, others, like the crane, were seen during our trips into the fields within a two-mile radius of her home.

The western robin (wipe´l:ts, "singer") "says 'Walk, walk, walk!' when it sings. People in the foothills say that there are going to be lots of blackberries when robins are plentiful." Goldfinches (towi´n:ts; from towo´´o, yellow tule pollen) are named for tule pollen because "they go in among the tules and get yellow dust all over themselves." They were eaten by some people, but J.A. has not eaten them. The common blackbird (Brewer) is called "eyes"(tsa´tsa). Those with white eyes are said to be the females: they are called kuta´nan tsatsa from ku'uts, small round clamshell beads. Western bluebirds (tsoitsoi´´ina) "come from the mountains in winter. They say 'tsu´its, tsu´its, tsu´its' which doesn't mean anything; it is just his word." The mourning dove (upla´li) "sings when she is going to lay an egg." The meadow lark (ula´ti) "says when he sings, 'Where you going? What you saying?'" (hu´yu tuk ma, ha´wa yuk ma). Whippoorwill (wai´wai) feathers were burned, put in water, and drunk by a woman in labor. The whippoorwill's cry was thought to "sound like a baby." American magpie (o´tsots) was pine´ti, advice-giver to the birds in mythical times, "just like a lawyer." Killdeer (ka´tsa) frightened people as they crossed the bridge to the land

[32] J.A. said, "to go flowering, just like we are doing now." Today, during the wildflower season, every Yokuts home has a bouquet of blossoms thrust in a tin can or jelly glass even though the flowers are profuse outdoors and other domestic furnishings are of the crudest sort.

[33] Barrett and Gifford, Miwok Material Culture, 222-223; Powers, 325.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

YOKUTS HOUSEKEEPING

Regarding the interior arrangement of Indian houses, we are indebted principally to T. J. Mayfield, a San Joaquin valley pioneer who, from the time he was six years of age until he was about sixteen, between 1850 and 1862, was kept by members of the *Choinimne* tribe of Yokuts on upper Kings River. It is from his statements that the following has been taken:

"In the center of the single room, directly under the small circular opening at the top of the room, was a fire pit approximately two feet in diameter and excavated to a depth of from ten to twelve inches below the floor of the house. It was about half filled with rocks used in cooking. In bad weather a fire was kept in this house day and night and during that time the family cooking was done over it. At other times all food was prepared in an outside firepit and eaten outside. In fact, the house was used only for storage purposes; except during the rainy, or cold season.

"The floor next to the walls of Indian houses was sometimes covered to a depth of several inches by tule mats. These mats were formed by lashing a layer of tules together at intervals of twelve or fourteen inches. These mats could be rolled up like the grass matting so commonly used in pioneer white homes.

"The beds of the inmates were arranged around the fire pit, the heads being toward the wall with the feet toward the fire. In a large house this left a circular aisle several feet in width between the fire pit and the feet of the sleepers.

"In making a bed, a hole was excavated several inches into the floor of the house. This hole was filled with loose tules, the tules being covered by several thicknesses of tule mats. On top of this crude inner-spring mattress was thrown, if obtainable, the skin of a grizzly bear, the hair being upward. The sleeper lay on one-half of the bear skin and pulled the other half over him. In case of severely cold weather a rabbit skin blanket might be used next to the sleeper, the whole making probably as comfortable a bed as one could wish.

"With the possible exception of acorns stored in an outside granary, the food supply for the entire family group was stored inside the house. Baskets and bags full of all sorts of seeds and dried fruits, tule roots, grass nuts, prepared acorns and other food stuffs too numerous to mention, filled the space next to the wall between the heads of the sleepers. Dried acorns

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

Wah-puk'-in and Ho'-we-un showing the interior of a Yokuts tule-thatched house and a bed. A shallow pit is filled with loose tules and covered with a tule mat. Covers consist of a doubled rabbit-skin blanket. Hanging from the house frame is a twined and a tule chewmish, or all-purpose hanging baskets. The large basket at the left shows kots, or obsidian arrow point. The one at the front right shows quail, arrow point and anta.

and meats and fish were suspended from the framework of the house overhead. In addition to these things was the usual collection of wild animal skins, prepared basketry materials, fiber for making string, and any amount of other raw materials from which were to be prepared the various articles necessary to the life of the Indians.

"At every permanent village occupied by two or three hundred Indians, there were probably from four or five to as many as a dozen of these larger semi-permanent houses. They were used for ten or twelve years, or until there was a death in the family, at which time the Indians burned the house in which the death occurred."

Often a sick or aged person was carried outside to die, so that it would not be necessary to burn the house. In 1937, *Ichow*, last Chief of the *Wukchumne*, died of dropsy after several days of exposure under a broiling July sun, because he

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

285 [222 481] within reach with a hooked stick, and rapidly pass the berries into the basket.

They call the blackberry basket *chaw'-mish*. It is built upon a foundation of cottonwood twigs and is formed by twining. The cottonwood twigs extend upright. The twining materials were looped about them and passed around the basket from the bottom to the top. The materials used in stitched work are also used for this twining. The tan hupud is the principal material, although bands of red are used to decorate the basket. The red material is the ahnup described before. In an emergency such baskets are quickly fabricated of tules.

285 415 During the season when the baskets are not in use for gathering blackberries they are used about the Indian houses as containers for materials of all sorts. They are generally [353] hung from the ceilings or walls, and in them you will find much the same sort of materials that you will find in a sewing basket among white people. There will be odds and ends of stitching materials, small strings, worn out bone awls, stones for sharpening the awls, periwinkle shells, bits of abalone shell, beads, soaproot brushes and other such articles too numerous to mention. Rattlesnake doctors even collected their rattlesnakes in them. They are one of the most useful utensils made by the Yokuts.

A twined burden basket is used for gathering acorns and for carrying all sorts of other materials. This basket is made in the shape of a cone, being pointed at the lower end, about two feet deep, and eighteen inches across the mouth. The lower point is generally reenforced by an extra layer of twining material, or a piece of buckskin. The twining of the basket is done in the same manner and the design is applied in the same way as in making the blackberry basket. They call this basket *ahng'-ush*.

[222] In gathering acorns the Indian women stand the ahngush against a log or tree, or place the point of the cone in a squirrel hole. The acorns are gathered and placed in another basket. They are then emptied into the burden basket. When the burden basket is filled it is placed in a string carrying-net much like a fish net, or it is supported upon the back of the Indian [482] woman only by means of a strap passed across her forehead. In some tribes the word for load, or burden, is *shaw'-nil*.